

THE CROSS.



NEW

SEVEN.

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God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, NOVEMBER 20, 1847.

CALENDAR.

NOVEMBER 21—Sunday—XXVI and last after Pent, V Novem
(Presentation of B. V. M.)

22—Monday—S. Cæcilia Virg M. Doub.

23—Tuesday—S. Clement I. P. M. Doub.

24—Wednesday—S. John of the Cross C. Doub.

25—Thursday—S. Catherine Virg M. Doub.

26—Friday—S. Silvester Abbot Doub.

27—Saturday—S. Elizabeth Queen Widow in Brer
19th of this month.

(From the Philadelphia Catholic Herald.)

Our neighbour of the Presbyterian, takes occasion to read another libel to his Protestant brethren on the "rapid increase of Popery," and the necessity of greater exertions to counteract it. If the facts which he mentions are calculated to awaken the fears of his readers, they are no less calculated to encourage the hopes of ours. We therefore copy the article below :

"No DANGER.—There is a large class of nominal Protestants who, to every alarm sounded on the rapid increase of Popery, uniformly reply, "There is no danger." They must have strong nerves, strong faith, or strange indifference, if they can look upon the facts in the case without apprehension of the consequences. It is not to be disputed that at this moment Popery is in the enjoyment of a remarkable revival of its energies.—The evidences are all around us. England and the United States are the favourite fields which the advocates of this system are now cultivating. They rightly judge that if they can secure the control of these, they may command the world. Is there no danger of such a catastrophe? Let facts speak. Forty years ago the Papists had but *twenty chapels* in all England and Scotland, and not one College. Now, on the same ground they have *five hundred and fifty chapels*, ten Colleges, fifteen nunneries, and fifty seminaries! The proportional increase has been still greater, we believe, in this country, and

yet Protestants closing their eyes, will let themselves into a quiet slumber. Yes, while the enemy is sowing tares, they are asleep; and will presume to argue, that from the very nature of the case, Popery cannot, in so enlightened an age, secure the ascendancy. The untiring zeal of the Jesuits, who are stronger since their resuscitation than they ever were before, is not the only ground of apprehension. Other sources of danger may be indicated in the apathy of Protestants; in their refusal to employ the means of informing themselves of the true nature and tendency of this anti-christian system; in the prevalence of formalism which is the sure precursor and auxiliary of Popery; in the corruption of political parties which are willing to compromise true religion and prostitute Popish influence to secure their own political ends; and last, though not least, in the vast uneducated multitude which is as ready to shout for Popery as anything else. We know of no human agency which can stem the tide of these several and combined influences, but Protestant zeal for the true religion. Greater efforts must be made to counteract the spread of Popery by diffusing the gospel; by building churches on every spot where hearers can be obtained, and supplying them with a faithful ministry; by giving a new impetus to every religious institution which can operate on the intellectual and moral condition of the community; and by attacking Popery, by direct and personal efforts to enlighten the benighted members of its communion. The blessing and power of God are indispensable to success, but these are only to be expected in connexion with faithful effort."

We must remark, however, that we think our neighbour is rather unreasonable in the demands which he makes on his fellow Protestants. It really seems to us that they are already doing all they can to oppose the advance of Popery. They have numerous societies more or less devoted to the purpose, viz.—Bible Societies, Tract Societies, Missionary Societies, Protestant Societies, Evangelical Societies, Publication Societies, &c., &c., &c. Besides these they have some forty or fifty associations called "Churches," with about fifty thousand